Explanation to the Beautiful and Perfect Names of Allāh

Shaykh Abū 'Abdu-r-Raḥmān Nāṣir as-Sa'dī
(1307-1376H)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Explanation to the Beautiful and Perfect Names of Allāh

Extracted from Taysīr al-Karīm al-Raḥmān

by Shaykh Abū ʻAbdu-r-Raḥmān Nāṣir as-Saʻdī (d1376H)

Translated from the Original Arabic by
Abu Rumaysah



DAAR US-SUNNAH PUBLISHERS
BIRMINGHAM

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Transliteration Table

Consonants. Arabic

initial: unexpressed medial and final:

ء '	د d	ض ḍ	ك k
ب b	ذ dh	ط ṭ	ل l
ت t	ر r	ظ ẓ	م m
ث th	ز z	ع ʿ	ن n
ج j	س s	غ gh	هـ h
ح ḥ	ش sh	ف f	و w
خ kh	ص ṣ	ق q	ي y

Vowels, diphthongs, etc.

Short:	ـَ a	ـِ i	ـُ u
long:	ـَا ā	ـُو ū	ـِي ī
diphthongs:		ـَوْ aw	
		ـَيْ ay	

Translator's Introduction

All praise and thanks are due to Allāh, we praise Him, seek His help and ask Him for forgiveness. Whoever Allāh guides, none can misguide and whoever Allāh leaves to stray, none can guide. I bear witness that there is no deity worthy of worship save Allāh alone, who has no partner and I bear witness that Muḥammad (ﷺ) is His servant and Messenger.

Allāh, the Exalted says,

وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَـٰٓئِهِۦ ۚ سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٨٠﴾

> To Allāh belong the most beautiful and perfect Names, so invoke Him by them. Abandon those who desecrate His Names, they will be recompensed for what they did.
>
> [*al-A'rāf* (7): 180]

'From the most noble and lofty stations of cognisance is to know the Lord, the Glorious, through His beauty. This is the knowledge possessed by the elite of this creation. All of them know Him through an Attribute from amongst His Attributes

but those amongst them who have the most complete cognisance are those who know Him through His perfection, magnificence and beauty. There is nothing comparable to Him in any of His Attributes, if you were to assume that the whole of creation was in its most exquisite form, and you were to try and compare their *collective outward and inward beauty to the beauty of the Lord*, the Glorious, the comparison would be more ineffectual than a faint torch being held against the blazing disk of the sun.

It is sufficient to know of His beauty that if His veil was lifted, everything that the splendour of His Face fell upon of His creation would be obliterated. It is sufficient to know that all beauty, external and internal, to be found in this world and the Hereafter is from the resultant effects of His work, so what then would one think of the beauty of the One from whom this beauty emanated? It is sufficient to know of His beauty that to him belongs nobility in its entirety, strength and power in its entirety, generosity and kindness in its entirety, beneficence in its entirety, knowledge in its entirety and grace in its entirety.

From the light of His Face are all darknesses illuminated, as the Prophet (ﷺ) said when supplicating at Ṭā'if,

> I take refuge with the Light of Your Face that illuminates the darknesses and upon which the affairs of the world and the Hereafter are rightly ordered.[1]

'Abdullāh bin Mas'ūd said, 'there is no night and day with your Lord, the light of the heavens and the earth comes from the light

[1] 'Alī Ḥasan: Reported by ibn Isḥāq, *as-Sīrah*, at-Ṭabarī, *Tārīkh* and others and the ḥadīth is not authentic. - summarised.

of His Face.' [2] Therefore, He, the Glorious is the light of the heavens and the earth and on the Day of Judgement, when He comes to judge mankind, His light will illuminate the earth.

One of His Names is *al-Jamīl* (the Beautiful), in the Ṣaḥīḥ it is reported from him (ﷺ) that he said,

Allāh is Jamīl and He loves beauty.[3]

His beauty is of four levels: the beauty of His Essence or Person (*dhāt*), the beauty of His Attributes, the beauty of His Actions and the beauty of His Names.

All of His Names are beautiful, all of His Attributes are perfect, all of His Actions are based upon pure wisdom, they are beneficial, just and serve as a mercy....

Therefore it is upon the servant to know that there is none worthy of worship besides Him, it is upon him to love Him simply because He is who He is and due to His perfection. It is also upon him to know that in reality there is none who favours one with every type of outward and inward blessing except He and therefore he should love Him for this as well and praise Him. Hence the servant should love Him for both of these matters....' [4]

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[2] 'Alī Ḥasan: Reported by at-Ṭabrānī, *al-Kabīr* [no. 8886] and others and viewed authentic by ibn Taymiyyah, *Majmū' Fatāwā* [6/391].

[3] 'Alī Ḥasan: Muslim [no. 91] from ibn Mas'ūd.

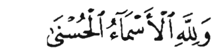
[4] Ibn al-Qayyim, *al-Fawā'id* [p. 258].

In compliance to the above exhortation, this treatise has been extracted from the opening words of Shaykh Nāṣir as-Sa'dī, may Allāh have mercy upon him, to his tafsīr of the Qur'ān, *Taysīr al-Karīm al-Raḥmān*, in which he succinctly and beautifully explains those Names of Allāh that occur in the Qur'ān. After each explanation the translator has added some verses of the Qur'ān showing the usage of the particular Name in question. It should also be noted that the author, may Allāh have mercy upon him, has only mentioned those Names that occur in the Qur'ān and these come to a total of eighty-nine in his view. Additional Names mentioned in the Qur'ān have been added from the work of ibn 'Uthaymīn, *Qawā'idu-l-Muthlā fī Ṣifāti-Allāhi wa Asmā' ihi-l-Ḥusnā*, bringing the total to one hundred and three

Before proceeding to the treatise it would be beneficial to present some general principles with regards the Names of Allāh, the Mighty and Magnificent.[5]

[I.] All of Allāh's Names are Beautiful and Perfect

This is because they comprise perfect descriptions and attributes that contain absolutely no defect, they do not even suggest the mere possibility of a deficiency.



To Allāh belong the most beautiful and perfect

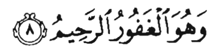
[5] Summarised from ibn 'Uthaymīn, *Qawā'idu-l-Muthlā fī Ṣifāti-Allāhi wa Asmā' ihi-l-Ḥusnā.*

Names...

[*al-A'rāf* (7): 180]

[II.] The Names of Allāh are proper names and descriptions

They are proper Names with respect to their referring to the Essence or Person of Allāh and descriptions with respect to the meanings they carry. Allāh, the Exalted says,



He is the Ever Forgiving, the Most Merciful

[*al-Aḥqāf* (46): 8]

وَرَبُّكَ ٱلْغَفُورُ ذُو ٱلرَّحْمَةِ

Your Lord is the Ever Forgiving, possessing Mercy

[*al-Kahf* (18): 58]

Hence the second verse proves that the Most Merciful is one who possesses and is described with mercy. There also exists a consensus of the linguists that the term 'one who knows' (*'alīm*) is only given to one who has knowledge, 'the one who sees' (*samī'*) is only given to one who sees and so on.

[III.] If a Name of Allāh points to a description that is Transitive [6]

It is necessary to affirm three matters:

1. That particular Name
2. The Attribute that the Name points to.
3. The ruling and necessary implications contained [in the mention of that Name]

This is why the scholars stated that the prescribed punishment for highway robbers is lifted if they repent, based upon the saying of Allāh,

إِلَّا ٱلَّذِينَ تَابُوا۟ مِن قَبْلِ أَن تَقْدِرُوا۟ عَلَيْهِمْ ۖ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٤﴾

...except for those who repent before you gain power over them. Know that Allāh is Ever Forgiving, Most Merciful.

[*al-Mā'idah* (5): 34]

This is because the necessary implications of these two Names is that Allāh has forgiven them their sins and shown them mercy by lifting the application of the prescribed punishment upon them.

Similarly the Name, *as-Samī'* (the All-Hearing) necessitates that you affirm this Name, the Attribute of hearing and the necessary implication that He hears everything, open and secret

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[6] Transitive: expressing an action thought of passing over to, and effect on some person or thing; taking a direct object: said of certain words.

If the Name is not Transitive then it is only necessary to affirm the first two matters mentioned above. For example the Name, *al-Ḥayy* (the Living), it is only necessary to affirm this Name and its corresponding Attribute of life.

[IV.] The Names of Allāh can only be known through revelation

This is because there is no way of the intellect independently coming to know of them. Allāh, the Exalted says,

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ
إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾

Do not pursue what you have no knowledge of, indeed the hearing, the sight and the hearts will all be questioned.

[*Al-Isrā'* (17): 36]

[V.] The Names of Allāh are not limited to a particular number

This is due to the authentic ḥadīth of ibn Mas'ūd reported by Aḥmad and others in which the Messenger of Allāh (ﷺ) said,

I ask you by every one of Your Names with which You have named Yourself, or which You have revealed in Your Book, or taught to anyone of Your creation, or

which You have kept to Yourself in the knowledge of the unseen.

It is not possible to confine those Names that Allāh has kept with Him in the knowledge of the unseen to a particular number or to encompass them. As for the ḥadīth which mentions ninety-nine Names, its meaning is that whosoever memorises, understands and implements in his daily life, this number of Names will enter Paradise.

Some Descriptions of Allāh that are mentioned in the Qur'ān

Aḥkamu-l-Ḥākimīn	the Most Just of Judges [*Hūd* (11): 45]
Ahlu-l-Maghfirah	the Entitled to forgive [*al-Muddaththir* (74): 56]
Ahlu-t-Taqwā	the Entitled to be feared [*al-Muddaththir* (74): 56]
'Ālimu-l-Ghaybi wa-sh-Shahādah	the Knower of the Unseen and the Visible [*al-An'ām* (6): 73]
'Allāmu-l-Ghuyūb	the Knower of unseen things [*al-Mā'idah* (5): 109]
Arḥamu-r-Rāḥimīn	the Most Merciful of the merciful [*al-A'rāf* (7): 151]
Asra'u-l-Ḥāsibīn	the Swiftest of reckoners [*al-An'ām* (6): 62]

Dhū-l-'Arsh	the Possessor of the Throne [*Ghāfir* (40): 15]
Dhū Faḍl	Shower of blessings [*al-Baqarah* (2): 243]
Dhū-l-Faḍl al-'Adhīm	Shower of immense blessings [*Āli 'Imrān* (3): 74]
Dhū-Intiqām	the Exactor of Revenge [*al-Mā'idah* (5): 95]
Dhū 'Iqāb Alīm	Possessor of painful retribution [*Fuṣṣilāt* (41): 43]
Dhū-l-Ma'ārij	Lord of the ascending steps [*al-Ma'ārij* (70): 3]
Dhū Maghfirah	the Possessor of forgiveness [*ar-Ra'd* (13): 6]
Dhū-l-Quwwah	the Possessor of strength [*adh-Dhāriyāt* (51): 58]
Dhū-r-Raḥmah	the Possessor of mercy [*al-An'ām* (6): 133]
Dhū Raḥmah Wāsi'ah	the Possessor of boundless mercy [*al-An'ām* (6): 147]
Dhū-t-Ṭawl	the Possessor of abundance [*Ghāfir* (40): 3]

Fāliqu-l-Ḥabbi wa-n-Nawā	He Who splits the seed and kernel [*al-An'ām* (6): 95]
Fāṭiru-s-Samāwāti wa-l-Arḍ	Bringer into being of the heavens and the earth [*al-An'ām* (6): 14]
Ghāfiru-dh-Dhanb	the Forgiver of sin [*Ghāfir* (40): 3]
Ilāhu-n-Nās	the God of mankind [*an-Nās* (114): 3]
Khayru-l-Fāṣilīn	the Best of deciders [*al-An'ām* (6): 57]
Khayru-l-Fātiḥīn	the Best of judges [*al-A'rāf* (7): 89]
Khayru-l-Ghāfirīn	the Best of forgivers [*al-A'rāf* (7): 155]
Khayru Ḥāfiẓ	the Best of guardians [*Yūsuf* (2): 64]
Khayru-l-Ḥākimīn	the Best of judges [*al-A'rāf* (7): 87]
Khayru-l-Mākirīn	the Best of plotters [*al-Anfāl* (8): 30]

Khayru-l-Munzilīn	the Best bringer to land [*al-Mu'minūn* (23): 29]
Khayru-n-Nāṣirīn	the Best of helpers [*Āli 'Imrān* (3): 150]
Khayru-r-Rāḥimīn	the Best of the merciful [*al-Mu'minūn* (23): 109]
Khayru-r-Rāziqīn	the Best of providers [*al-Mā'idah* (5): 114]
Khayru-l-Wārithīn	the Best of inheritors [*al-Anbiyā'* (21): 89]
Al-Maliku-l-Ḥaqq	the True King [*Ṭā Ḥā* (20): 114]
M,liku-l-Mulk	the Master of the Kingdom [*Āli 'Imrān* (3): 26]
Maliku-n-Nās	the King of mankind [*an-Nās* (114): 2]
Mālik Yawmi-d-Dīn	Master of the Day of Recompense [*al-Fātiḥah* (1): 4]
Nūru-s-Samāwāti wa-l-Arḍ	the Lights of the heavens and the earth [*an-Nūr* (24): 35]

Qābilu-t-Tawb	the Acceptor of repentance [*Ghāfir* (40): 3]
Rabbu-l-'Ālamīn	the Lord of the worlds [*al-Baqarah* (2): 173]
Rabbu-l-'Arsh	the Lord of the Throne [*at-Tawbah* (9): 129]
Rabbu-l-Falaq	the Lord of daybreak [*al-Falaq* (113): 1]
Rabbu hādha-l-Bayt	the Lord of this House [*Quraysh* (106): 3]
Rabbu Kulli Shay'	the Lord of everything [*al-An'ām* (6): 164]
Rabbu-l-Maghribayn	the Lord of the two Easts [*ar-Raḥmān* (55): 17]
Rabbu-l-Mashriqayn	the Lord of the two Wests [*ar-Raḥmān* (55): 17]
Rabbu-l-Mashriq wa-l-Maghrib	the Lord of the East and West [*ash-Shu'arā* (26): 27]
Rabbu-n-Nās	the Lord of mankind [*an-Nās* (114): 1]
Rabbu-l-'Izzah	the Lord of might [*as-Ṣāffāt* (37): 180]

Rabbu-s-Samāwāti as-Sab'	the Lord of the seven heavens [*al-Mu'minūn* (23): 86]
Rabbu-s-Samāwāti wa-l-Arḍ	the Lord of the heavens and the earth [*ar-Ra'd* (13): 16]
Rabbu-sh-Shi'rā	the Lord of Sirius [*an-Najm* (53): 49]
Rafī'u-d-Darajāt	the Raiser of ranks [*Ghāfir* (40): 15]
Sarī'u-l-Ḥisāb	the Swift at reckoning [*Āli 'Imrān* (3): 19]
Shadīdu-l-'Adhāb	the Severe in punishment [*al-Baqarah* (2): 165]
Shadīdu-l-'Iqāb	the Severe in retribution [*Ghāfir* (40): 3]
Sarī'u-l-'Iqāb	the Swift at retribution [*al-An'ām* (6): 165]
Shadīdu-l-Miḥāl	the Inexorable in power [*ar-Ra'd* (13): 13]
Samī'u-d-Du'ā	the Hearer of prayer [*Āli 'Imrān* (3): 38]

Wāsi'u-l-Maghfirah	the Vast in forgiveness [*an-Najm* (53): 32]
Yuḥyi-l-Mawtā	the One who brings the dead to life [*Rūm* (30): 50]

A warning against figurative interpretation of the Names and Attributes

Imām 'Alī bin al-Murtaḍā al-Yamānī said,

'...The second matter is accusing the religion of deficiency by rejecting the texts and the outward expressions of the Attributes (*dhawāhir*), and removing them from their real and literal meanings to metaphorical meanings without a clear and unequivocal proof which would indicate the establishment for the necessity of *ta'wīl* (figurative interpretation). In this, those who do this merely blindly follow some of the *Ahlu-l-Kalām* (people of theological rhetoric) in principles that they themselves have not agreed upon. The most vile of these is the *madh-hab* of the Qarāmiṭa, the Bāṭiniyyah, in their *ta'wīl* of the Beautiful Names of Allāh and their negation of them under the pretext of absolving Allāh of anthropomorphism and hence actualising *tawḥīd* [in their eyes], claiming that to apply them [to Allāh] is *tashbīh* (anthropomorphism). These went to the extent of saying that He is not present/existing and neither is He absent/non-existing...

From the necessary matters [of this Religion] is to take the

Beautiful Names of Allāh mentioned in His Book by way of glorification and supreme praise of Him. Do you not see that *ar-Raḥmān* and *ar-Raḥīm*, for example, are recited in every prayer and mentioned in every Muslim gathering, all of them being agreed that these two Names are from the best ways of praising Allāh, the Exalted, and drawing close to Him through glorifying Him by them...?

So what is to prevent affirming the Attribute of Mercy (*Raḥma*) and its likes that have been affirmed by Allāh and His Messenger (ﷺ) in the same way, coupled with negating the deficiencies that are associated with the attributes of the creation? What is there that would prevent doing the same with every Attribute that the Lord is described with and the creation is also described with? He, the Magnificent and Exalted, is described by them in the most perfect way, removed from all defects, whereas the servant is described by them as befits him with his defects and weaknesses. It is in this way that *Ahlu-s-Sunnah* understood the negation of *tashbīh,* not by negating the Attributes as done by those who negate His Attributes (*Mu'aṭṭila*).

From the matters that indicate the futility of *ta'wīl* is that the Mu'tazila dislike the *ta'wīl* that the Ash'arīs make of the All-Wise (*al-Ḥakīm*). The Ash'arīs dislike the *ta'wīl* that some of the Mu'tazila make of the All-Hearing (*as-Samī'*) and the All-Seeing (*al-Baṣīr*). Ahlu-s-Sunnah dislike the *ta'wīl* that both parties make of *ar-Raḥmān*, *ar-Raḥīm* and their likes. All these groups dislike the *ta'wīl* made by the Qarāmiṭa. Hence it is obligatory to affirm what Allāh affirmed for His noble Self without *ta'wīl* and *ta'ṭīl.*

The opinion that [affirming the] literal meaning of these Names is disbelief and misguidance, that the Companions and the right-

eous *Salaf* did not understand their meanings, or that they did understand them but did not carry out the obligation of advising mankind of their true meaning, is not permissible due to two matters:

1. The necessary and unequivocal reasoning that the nature [of man] dictates that any matter of this kind would have had a warning against it arising from the Messenger of Allāh (ﷺ) and his Companions, and it would have been more frequent and greater than their warning from the Lying Dajjāl. It is not possible due to their complete intellects and religion that they would leave their children, women, and their general masses listening to something related to Allāh whose literal meaning is disbelief and remain silent about it. Were they to leave this warning then certainly they would have left warning against the Dajjāl, for the nullification of His Lordship is greater and more severe according to the intellect.

   Do you not see that when the those given to theological rhetoric (*mutakallimīn*) came to believe in the repugnance of the literal meanings of these texts, their warning against them became frequent as did their *ta'wīl* of them? They wrote volumes concerning this, they aroused the negligent, they taught the ignorant, they declared the disbelief of those who opposed them and they made it widespread amongst the Muslims, indeed the whole world. However this would have more rightfully been the duty of the Master of the Messengers, the Precedent of the Predecessors and the Helpers of the Religion (ﷺ), if their claim were indeed true.

2. It is established that any addition in the Religion is forbidden, so it is not correct that the Sharī'ah be silent about some-

thing that is required from a text which is from the fundamentals of the Religion. Islām is to be followed, not invented, and this is why it declares anyone who rejects any of the pillars of the religion to be a disbeliever because they are known by necessity. So it is more deserving and proper that the Sharī'ah not come with something with which is repeatedly recited and [outwardly] false, yet not caution us about it, especially since what is heard is false and is well-known in all the Books of Allāh. In conclusion there is nothing that occurs that would oppose [the literal meanings of the texts] by way of the Sharī'ah or intellect and would necessitate *ta'wīl*...

Al-Rāzī acknowledged in his book, *al-Arba'īn* - and he is from the greatest opponents of *Ahlu-s-Sunnah* - that all of the Heavenly Books came with the mention of Allāh's Attributes - and Allāh did not mention a single text that He is to be absolved of the Attribute of Mercy, Forbearance, Wisdom and their likes. So the matter is clear even though he may not accept it.' [1]

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[1] *Īthār al-Ḥaqq 'alā-l-Khalq* (pp. 219+) of al-Yamānī with summary, as quoted in *Sharḥ Kitāb at-Tawḥīd min Ṣaḥīḥ al-Bukhārī* (1/86+) of Shaykh 'Abdullāh al-Ghunaymān.

Biography of the Author

- He is Abū 'Abdullāh 'Abdu-r-Raḥmān bin Nāṣir bin 'Abdullāh bin Nāṣir Āli Sa'dī from the Tamīmī tribe. He was born in the city of 'Unayzah, Qaṣīm on the 12th Muḥarram, 1307H. His mother passed away when he was but four years old and his father when he was seven. Hence he grew up as an orphan but despite this he had a goodly upbringing.

- He was extremely intelligent and had memorised the Qur'ān by the age of eleven after which he devoted himself to studying under the scholars of his land. He strove in his studies until he excelled in all of the various Islāmic sciences and by the age of twenty-three he was already teaching. He devoted himself entirely to learning and teaching until he became the leading religious authority in the land, with students of knowledge flocking to him from all regions.

- He studied under a host of the leading scholars of his time, from amongst whom was Shaykh Ibrāhīm bin Ḥamd bin Jāsir, the author would praise him for his extensive memorisation of ḥadīth, his piety and his love of the poor. Many times he would witness a poor person coming to Shaykh Ibrāhīm, and the shaykh removing an article of his clothing and giving it to him, despite he

himself needing it and being quite poor. He also studied under Shaykh Muḥammad bin 'Abdu-l-Karīm ash-Shibl, Shaykh Ṣāliḥ bin 'Uthmān ñ the Judge of 'Unayzah, Shaykh Ṣa'b al-Quwayjirī, Muḥammad al-Amīn ash-Shanqīṭī and others.

- The author, may Allāh have mercy upon him, was known for his piety, excellent manners and humility before the young, the old, the rich and the poor. He would always spend some of his time in meeting those who wished to meet him and was kindly to the poor, orphans and strangers, helping them to the best of his ability. He was an excellent teacher and speaker and would give presents to those of his students who memorised the texts that were taught to them.

- The author was an expert in fiqh and uṣūl al-fiqh, initially he was Ḥanbalī in madh'hab, as were all of his teachers, his first work on fiqh was written in poem form upon the Ḥanbalī School which he also commented. He studied the works of ibn Taymiyyah and ibn al-Qayyim extensively and benefited enormously from them. As he progressed in his studies he no longer restricted himself to the Ḥanbalī School but rather followed the course he believed to be proven by the strongest evidences. However, he would never censure or look down upon those who followed a particular school of thought. He was also an expert in tafsīr, having read many works of tafsīr and studied it under his teachers and he actually authored a tafsīr himself. All who heard him speak *when explaining the Book of Allāh would wish that he never* stop due to his inspiring manner of speech and the great benefits that he derived from its verses.

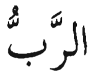
- *He authored a number of works amongst which were Taysīr al-Karīm ar-Raḥmān,* which he completed in the year 1344H, and

Taysīr al-Laṭīf al-Mannān in tafsīr; *al-Qawā'id al-Ḥisān li Tafsīr al-Qur'ān* in principles of exegesis; *Ḥāshiyah 'alā al-Fiqh* and *Irshād Ulī-l-Albāb* in fiqh; *al-Ḥaqq al-Wāḍiḥ al-Mubīn*, *Tawḍīḥ al-Kāfiyah ash-Shāfiyah*, *al-Qawl as-Sadīd fī Maqāṣid at-Tawḥīd* in belief.

- The author passed away in 'Unayzah in the year 1376H, may Allāh have mercy upon him.

Explanation to the Beautiful and Perfect Names of Allāh

A large number of the Beautiful Names of Allāh are repeated manifold in the Qur'ān as demanded by the occasion and it is necessary to explain their meanings in a succinct and comprehensive way. So we say:



Ar-Rabb (The Lord and Cherisher)

This name has been repeatedly mentioned in many verses.

Ar-Rabb is the one who nurtures and sustains all of His servants through regulating and governing their affairs and granting them all types of favours and blessings. More specifically, He is the one who nurtures and sustains his sincere friends by correcting and purifying their hearts, souls and manners. This is why their supplications are frequently made with this noble Name

because they seek this specific nurturing.

وَرَبُّكَ
ٱلْغَفُورُ ذُو ٱلرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُم بِمَا كَسَبُوا۟ لَعَجَّلَ لَهُمُ
ٱلْعَذَابَ ۚ بَل لَّهُم مَّوْعِدٌ لَّن يَجِدُوا۟ مِن دُونِهِۦ مَوْئِلًا ﴿٥٨﴾

And your Rabb is the Ever-Forgiving, Owner of Mercy. Were He to call them to account for what they had earned, surely He would have hastened on their punishment. Instead they have their appointed time beyond which they will find no escape.

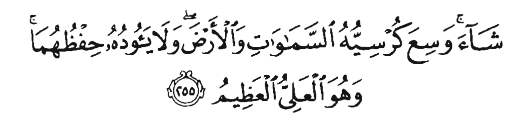
[*Al-Kahf* (18): 58]

الله

Allāh

He is the one and only deity, the one who is worshipped and the one who deserves to be worshipped by the whole of His creation. This is due to the perfect and beautiful godly Attributes that He is described with.

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ
ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا
فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا



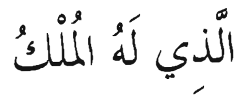
Allāh! There is none worthy of worship but He, the Living, the Self-Sustaining. He is not subject to drowsiness or. To Him belongs whatsoever is in the heavens and the earth. Who is there that can intercede with Him except with His Permission? He Knows what is before them and what is behind them, but they cannot encompass anything of His Knowledge except that which He Wills. His Footstool encompasses the heavens and the earth and he feels no fatigue in preserving them. He is the Most High, the Most Great.

[*al-Baqarah* (2): 255]



al-Malik (The King)

al-Mālik (The Master and Owner)



Alladhī lahu-l-Mulk (the One to Whom belongs the dominion)

He is described with the Attribute of being the Master and Owner. These are Attributes describing His grandeur, glory and majesty, omnipotence and His governance and regulation of the affairs. He is the one who directs all of the affairs to do with creation, command and recompense. To Him belongs the whole of creation, all of it is subservient to Him, owned by Him and in continuous need of Him.

فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ وَلَا تَعْجَلْ بِٱلْقُرْءَانِ مِن قَبْلِ أَن يُقْضَىٰٓ إِلَيْكَ وَحْيُهُۥ وَقُل رَّبِّ زِدْنِى عِلْمًا ﴿١١٤﴾

Then High exalted be Allāh, al-Malik, the Truth. Do not be in haste with the Qur'ān before its revelation is completed to you and say, 'My Lord! Increase me in knowledge.'

[*Ṭā Ḥā* (20): 114]

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِي ٱلْمُلْكَ
مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ
مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

Say: O Allāh! Mālik of the kingdom, You give sovereignty to whom You will and You take sovereignty from whom You will. You exalt whom You will and You humiliate whom You will. In your Hand is [all] good, indeed You have power over all things.

[*Āli 'Imrān* (3): 26]

ٱلَّذِي لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾

Alladhī lahu-l-Mulk of the heavens and the earth! And Allāh is Witness over everything.

[*al-Burūj* (85): 9]

الوَاحِدُ

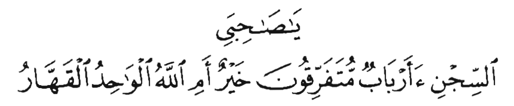
al-Wāḥid

الأَحَدُ

al-Aḥad (The One)

He is the one who is singled out in all aspects of perfection such that nothing else shares with Him in these. It is obligatory upon the servants to single Him out alone in belief, saying and action by acknowledging His unrestricted perfection, His unique-

ness and singling Him out alone for all types of worship.



'O two companions of the prison! Are many different lords better or Allāh, al-Wāḥid, the Irresistible?'

[*Yūsuf* (12): 39]

قُلْ هُوَ ٱللَّهُ أَحَدٌ ﴿١﴾

Say: He is Allāh, al-Aḥad.

[*al-Ikhlāṣ* (114): 1]

الصَّمَدُ

as-Ṣamad (The Self-Sufficient)

He is the one upon whom the whole of creation relies with regards all their needs, predicaments and necessities. This is due to His unrestricted perfection with regards His Person, His Names, His Attributes and His Actions.



Say: He is Allāh the One. Allāh as-Ṣamad.

[*al-Ikhlāṣ* (112): 1-2)]

العَلِيمُ
al-ʿAlīm (the All-Knowing)

الخَبِيرُ
al-Khabīr (the All-Aware)

He is the one whose knowledge encompasses all the outward and hidden matters, the open and secret, all those things that must necessarily occur, all those things that are impossible to occur and all those things that can possibly occur. He knows the affairs of the whole of creation, of the past, the present and the future. There is absolutely nothing that is hidden from Him.

إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌۢ ﴿٣٤﴾

Verily Allāh [alone] has the knowledge of the Hour, He sends down the rain and knows what is in the wombs. No soul knows what it will earn tomorrow and no soul knows in what land it will die. Indeed Allāh is ʿAlīm, Khabīr.

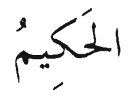
[*Luqmān* (31): 34]

يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَـٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَـٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ

عَلِيمٌ خَبِيرٌ ﴿١٣﴾

O Mankind! We have created you from a male and a female and made you into nations and tribes that you may know each other. Verily, the most noble of you in the Sight of All,h is the most pious and God-Fearing of you. Indeed Allāh is 'Alīm, Khabīr.

[*al-Ḥujurāt* (49): 13]



al-Ḥakīm (the All-Wise)

He is the one to whom belongs the highest wisdom, the one who is All-Wise in His creating and ordering, the one who made well everything that He created,

وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

And who is better than Allāh in judgement for a people who have firm faith?

[*al-Mā'idah* (5): 50]

Therefore He has created nothing out of mere frivolity and He has legislated nothing that is vain and of no use.

He is the one to whom belongs judgement in the beginning and the end. He has three areas of ruling that nothing else has a share in: He rules over His servants with respect to His law, His

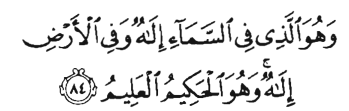
decree and His recompense.

Wisdom is to put something in its correct place.

لِلَّذِينَ لَا يُؤْمِنُونَ
بِٱلْءَاخِرَةِ مَثَلُ ٱلسَّوْءِ ۖ وَلِلَّهِ ٱلْمَثَلُ ٱلْأَعْلَىٰ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

For those who believe not in the Hereafter is an evil description and for Allāh is the highest description. He is the Almighty, al-Ḥakīm.

[*an-Naḥl* (16): 60]



It is He who is the only deity in the heaven and on the earth. He is al-Ḥakīm, the All-Knowing.

[*az-Zukhruf* (43): 84]

الرَّحْمٰنُ

ar-Raḥmān (The All-Merciful)

الرَّحِيمُ

ar-Raḥīm (the Most Merciful)

البَرُّ

al-Barr (The Generous)

الكَرِيمُ

al-Karīm (the Kind)

الجَوَّادُ

al-Jawwād (The Bestower of Good)

الرَّؤُوفُ

ar-Ra'ūf (the Kind)

الوَهَّابُ

al-Wahhāb (The Bestower)

All of these Names are close in meaning and all of them point to describing the Lord with mercy, generosity and kindness. They point to the great expanse of His mercy and gifts that encompass all that is existence, being granted in accordance to the dictates of His wisdom. The believers have been specifically singled out for this and they are granted a goodly and the best portion of this as Allāh said,

وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ

My mercy encompasses all things and I shall decree it for those who have taqwā.

[*al-A'rāf* (7): 156]

All blessings and the various aspects of beneficence are from

the effects of His mercy, generosity and kindness just as all beneficence in this world and in the Hereafter is from the effects of His mercy.

ٱلرَّحْمَٰنُ ﴿١﴾ عَلَّمَ ٱلْقُرْءَانَ ﴿٢﴾ خَلَقَ ٱلْإِنسَٰنَ ﴿٣﴾

Ar-Raḥmān. He taught the Qur'ān and created mankind.

[*ar-Raḥmān* (55): 1-3]

إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ إِنَّهُۥ هُوَ ٱلْبَرُّ ٱلرَّحِيمُ ﴿٢٨﴾

Verily, we used to call on Him [Alone] before. Verily He is al-Barr, ar-Raḥīm.

[*at-Ṭūr* (52): 28]

يَٰٓأَيُّهَا ٱلْإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ ﴿٦﴾

O man! What has made you careless concerning your Lord, al-Karīm.

[*al-Infiṭār* (82): 6]

وَلَوْلَا
فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٌ رَّحِيمٌ ﴿٢٠﴾

And had it not been for the grace of Allāh and His Mercy on you, [Allāh would have hastened the Punishment]. And that Allāh is Ra'ūf, Raḥīm.

[*an-Nūr* (24): 20]

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ
لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٨﴾

[They say]: Our Lord, let not our hearts deviate after You have guided us and grant us Mercy from You. Truly you are al-Wahhāb.

[*Āli 'Imrān* (3): 8]

السَّمِيعُ

as-Samī' (the All-Hearing)

The one who hears all sounds and voices, in all of their different languages and all of their many and various needs.

فَإِنْ ءَامَنُوا۟ بِمِثْلِ مَآ ءَامَنتُم بِهِۦ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا
هُمْ فِى شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ ٱللَّهُ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ

Say: if they believe as you [O Prophet and Companions] believe then they are rightly guided, but if they turn away then they are only entrenched in hostility. Allāh will suffice you against them and He is as-Samī', the All-Knowing.

[*al-Baqarah* (2): 137]

وَٱللَّهُ يَقْضِى بِٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَقْضُونَ
بِشَىْءٍ ۗ إِنَّ ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٢٠﴾

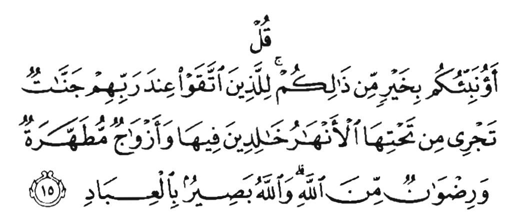
Allāh judges with truth while those whom they invoke besides Him cannot judge anything. Indeed Allāh is as-Samī', the All-Seeing.

[*Ghāfir* (40): 20]

البَصِيرُ

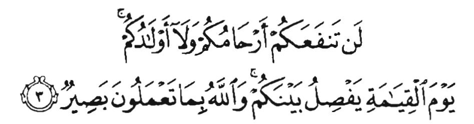
al-Baṣīr (the All-Seeing)

The one who sees all things even if they be insignificant and minute. He sees the black ant on a black stone in a black night. He sees what is below the seventh earth and what is above the seventh heaven. He is also Hearing and Seeing of those who deserve recompense, in accordance to the dictates of His wisdom.



Say: Shall I inform you of things far better than that. For the pious and God-fearing are Gardens with their Lord underneath which rivers flow, remaining in them eternally, and pure wives, and the pleasure of Allāh. Allāh is the Baṣīr of His slaves.

[*Āli 'Imrān* (3): 15]



Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge

between you and Allāh is Baṣīr of what you do.

[*al-Mumtaḥinah* (60): 3]

الحَمِيدُ

al-Ḥamīd (the One Who is praised)

In His Person, Names, Attributes and Actions. He possesses the best of Names and the most perfect of Attributes coupled with the best and most complete actions, for indeed the Actions of Allāh are based upon grace and justice.

الٓرۚ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ لِتُخْرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِ رَبِّهِمْ إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿١﴾

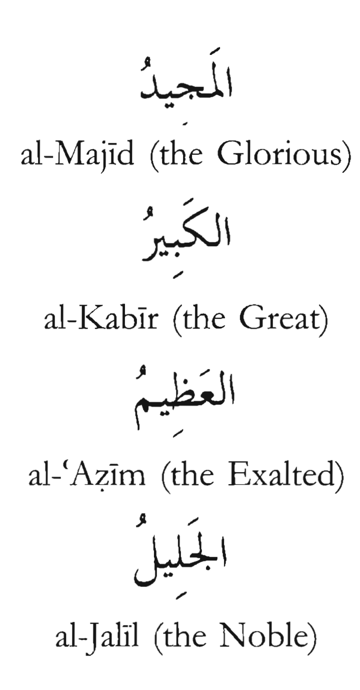
Alif Lām Rā. A Book which We have revealed to you that you might lead mankind out of darkness into the light by the leave of their Lord, the Almighty, al-Ḥamīd.

[*Ibrāhīm* (14): 1]

وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ أَنِ ٱشْكُرْ لِلَّهِۚ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦۖ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿١٢﴾

And indeed We bestowed upon Luqm,n wisdom saying, 'Give thanks to Allāh,' and whosoever gives thanks, he gives thanks for [the benefit] of his own self. And whoever is ungrateful then verily Allāh is All-Rich, Ḥamīd.

[*Luqmān* (31): 12]



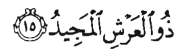
al-Majīd (the Glorious)

al-Kabīr (the Great)

al-'Aẓīm (the Exalted)

al-Jalīl (the Noble)

He is described with the Attributes of glory, grandeur, greatness and magnificence. He is the One Who is greater, more exalted and magnificent than anything. He is glorified and magnified in the hearts of His friends and close ones, their hearts overflow with His greatness and magnificence, submission to him and humility before his grandeur.



Owner of the Throne, al-Majīd.

[*al-Burūj* (85): 15]

عَـٰلِمُ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ ٱلْكَبِيرُ ٱلْمُتَعَالِ ﴿٩﴾

All-Knower of the unseen and the seen, al-Kabīr, the Most High.

[*ar-Ra'd* (13): 9]

فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٧٤﴾

Then glorify with praises the Name of your Lord, al-'Aẓīm.

[*al-Wāqi'ah* (56): 74]

العَفُوُّ
al-'Afuww (the Forgiving)
الغَفُورُ
al-Ghafūr (the Ever-Forgiving)
الغَفَّارُ
al-Ghaffār (the All-Forgiving)

The one who was, and is, known with the Attribute of forgiveness. The one who was, and is, described as showing forgiveness and clemency to His servants. Everyone is in dire need of His forgiveness just as they are in dire need of His mercy and kindness. Allāh has promised forgiveness to the one who fulfils its conditions, He says,

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ ﴿٨٢﴾

And indeed I am All-Forgiving to him who repents, believes, does righteous deeds and then remains constant in doing them.

[*Ṭā Ḥā* (20): 82]

وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٨﴾

He is al-Ghafūr, the Most Merciful.

[*al-Aḥqāf* (46): 8]

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ ﴿٨٢﴾

And indeed I am Ghaffār to him who repents, believes and does righteous deeds and then remains constant in doing them.

[*Ṭā Ḥā* (20): 82]

إِن تُبْدُوا۟ خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا۟ عَن
سُوٓءٍ فَإِنَّ ٱللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾

Whether you disclose a good deed, or conceal it, or pardon an evil - verily Allāh is the 'Afuww, All-Powerful.

[*an-Nisā'* (4): 149]

التَّوَّابُ

at-Tawwāb (the Oft-Returning)

The one who is continuously turning [in forgiveness] to those who turn to Him [in repentance] and the one who forgives the sins of the penitent. Everyone who turns to Allāh sincerely, Allāh turns to them by first granting them the ability to repent and to direct their hearts towards Him, then after this He turns to them by accepting their repentance and forgiving them their errors.

أَلَمْ يَعْلَمُوٓا۟
أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَأْخُذُ ٱلصَّدَقَـٰتِ وَأَنَّ
ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٠٤﴾

Know they not that Allāh accepts the repentance from His slaves and acknowledges their charity, and that Allāh is at-Tawwāb, Most Merciful?

[*at-Tawbah* (9): 104]

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ ۖ
وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن
يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ تَوَّابٌ
رَّحِيمٌ ﴿١٢﴾

O you who believe! Avoid much suspicion, indeed some suspicion is sin. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate

it! Fear Allāh, indeed Allāh is Tawwāb, Most Merciful.

[*al-Ḥujurāt* (49): 12]

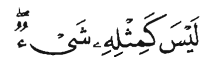
الْقُدُّوسُ

al-Quddūs (the Holy)

السَّلَامُ

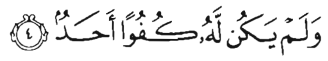
as-Salām (the Perfect Peace)

The one who is far greater and far removed from any imperfection, or that He resemble any of His creation. Hence he is far removed from any defect just as He is far removed from anything resembling Him or coming close to resembling Him in any of His Attributes of perfection.



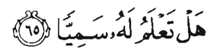
There is nothing like Him

[*ash-Shūrā* (42): 11],



There is no one equal to or comparable to Him

[*al-Ikhlāṣ* (112): 4],



Do you know of any who is similar to Him?

[*Maryam* (19): 65],

فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا

Then do not set up rivals to Allāh.

[*al-Baqarah* (2): 22]

Al-Quddūs is similar in meaning to as-Salām in that they both negate any form of imperfection while at the same time including unlimited perfection in every way. This is because when deficiency has been removed then all that remains is perfection.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

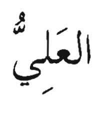
Whatsoever is in the heavens and the earth glorifies Allāh - the King, al-Quddūs, the Almighty, the All-Wise.

[*al-Jumu'ah* (62): 1]

هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allāh, other than whom none has the right to be worshipped. The King, the Holy, as-Salām, the Giver of Security, the Ever-Watcher, the Almighty, the Compeller, the Supreme. Glory be to Allāh! [High is He] above all that they associate as partners with Him.

[*al-Hashr* (59): 23]



al-ʿAlī (the High)

الأَعْلى

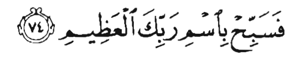
al-Aʿlā (the Most High)

To Him belongs highness in all of its aspects, highness of His Person, highness of His Attributes and esteem, highness of strength and power. He is the one who has risen over His Throne and the one who has encompassed the dominion. He is the one in whom all the attributes of greatness, grandeur, magnificence and beauty find perfection and fulfilment.

لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ

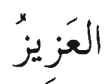
To Him belongs all that is in the heavens and the earth, and He is al- ʿAlī, the Exalted.

[*ash-Shūrā* (42): 4]



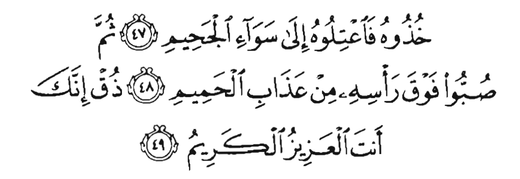
Glorify the name of your Lord, al-Aʿlā.

[*al-Aʿlā* (87): 1]



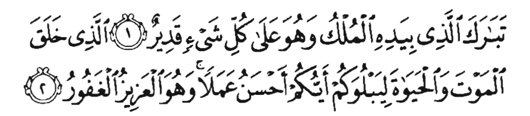
al-'Azīz (the Almighty)

The one to whom belongs might and honour in its entirety, the might and honour of strength, of conquest and of prevention. He has prevented any of His creation from encompassing and grasping Him, He is Omnipotent over everything that is in existence, the whole of creation is subject and indebted to Him, yielding before His greatness.



[It will be said], 'Seize him and drag him into the midst of the blazing Fire. Then pour over his head the torment of boiling water. Taste you this! Indeed you were [pretending to be] al-'Azīz, the Kind!'

[*ad-Dukhān* (44): 47-49]



Blessed be He in Whose Hand in the dominion, and He is Able to do all things. Who has created death and life that He may test which of you is best in deed, He is al-'Azīz, the Ever Forgiving.

[*al-Mulk* (67): 1-2]

القَوِيُّ

al-Qawī (the Strong)

المَتِينُ

al-Matīn (the Powerful)

These fall under the meaning of al-'Azīz.

ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَـٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن يَقُولُوا۟ رَبُّنَا ٱللَّهُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَـٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٤٠﴾

Those who have been expelled from their homes unjustly only because they said, 'our Lord is Allāh' - for had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues and mosques, wherein the Name of Allāh is mentioned much, would have been pulled down and destroyed. Indeed Allāh will help those who help Him and Allāh is Qawī, the Almighty.

[*al-Hajj* (22): 40]

إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ

Indeed Allāh is the Provider, Owner of Strength, al-Matīn.

[*adh-Dhāriyāt* (51): 57]

الجَبَّارُ

al-Jabbār (the Compeller)

This includes the meaning of al-'Alī and al-A'lā, the meaning of al-Qahhār, and the meaning of ar-Ra'ūf. The one who kindly treats and cures dejected hearts, the one who strengthens the weak and impotent, the one who protects and shelters those who resort to Him and seek refuge with him.

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ
ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ
ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ

He is Allāh, other than whom none has the right to be worshipped. The King, the Holy, as-Salām, the Giver of Security, the Ever-Watcher, the Almighty, the Compeller, the Supreme. Glory be to Allāh! [High is He] above all that they associate as partners with Him.

[*al-Ḥashr* (59): 23]

الْمُتَكَبِّرُ

al-Mutakabbir (the Supreme)

The one who is above any evil, defect and deficiency due to His greatness and grandeur.

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ
ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ
ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ

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[*al-Ḥashr* (59): 23]

الخالِقُ

al-Khāliq (the Creator)

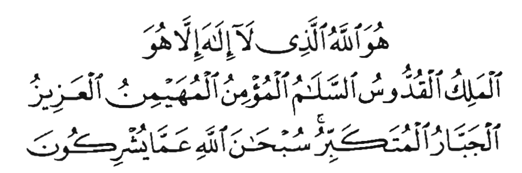
البارِئُ

al-Bāri' (the Originator)

الْمُصَوِّرُ

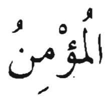
al-Muṣawwir (the Bestower of forms)

The one who created all that is in existence and originated it, who made everything correct and in its place in accordance to the dictates of His wisdom, who shaped everything by virtue of His praise and wisdom. He is continuously doing so.



He is Allāh, other than whom none has the right to be worshipped. The King, the Holy, as-Salām, the Giver of Security, the Ever-Watcher, the Almighty, the Compeller, the Supreme. Glory be to Allāh! [High is He] above all that they associate as partners with Him.

[*al-Ḥashr* (59): 23]



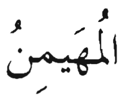
Al-Mu'min (The Giver of Security)

The one who has praised Himself with perfect Attributes and with the perfection of magnificence and beauty. The one who sent His Messengers and revealed His Books along with signs and clear proofs. The one who testified to the truth of His Messengers by giving them every sign and proof that would certify the truth of what they came with.

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ
ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ
ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ

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[*al-Ḥashr* (59): 23]



al-Muhaymin (the Ever-Watching)

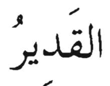
The one who sees all the hidden matters, all that the hearts keep concealed, the one whose knowledge encompasses everything.

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ
ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ
ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ

He is Allāh, other than whom none has the right to be worshipped. The King, the Holy, as-Salām, the Giver of Security, the Ever-Watcher, the Almighty, the Compeller, the Supreme. Glory be to Allāh! [High is He] above all that they associate

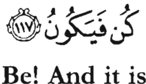
as partners with Him.

[*al-Ḥashr* (59): 23]



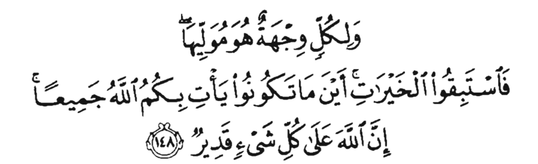
al-Qadīr (All-Powerful, the Able)

The one who has complete and perfect power and ability. By His power He brought everything into existence, by it He arranges all the affairs, by it He fashioned and perfected the creation, by it He brings to life and causes to die, by it He will resurrect the servants for their recompense - rewarding the one who did good with His good and the one who worked evil with His Hellfire. The one who, when He wills a thing to be, merely says,



Be! And it is

By His power and ability he turns the hearts and directs them to whatsoever He Wills and Desires.



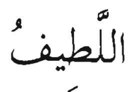
For every nation there is a direction which they face, so hasten towards all that is good. Wherever you may be, Allāh will bring you together, Allāh is Qadīr over all things.

[*al-Baqarah* (2): 148]

أَوَلَمَّآ أَصَٰبَتۡكُم مُّصِيبَةٞ قَدۡ أَصَبۡتُم مِّثۡلَيۡهَا قُلۡتُمۡ أَنَّىٰ هَٰذَاۖ
قُلۡ هُوَ مِنۡ عِندِ أَنفُسِكُمۡۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ١٦٥

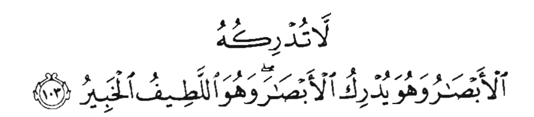
[What is the matter with you?] When a single disaster smites you, although you smote (your enemies) with one twice as great, you say, 'From where does this come to us?' Say, 'It is from yourselves [because of your evil deeds].' And Allāh is Qadīr over all things.

[*Āli 'Imrān* (3): 165]



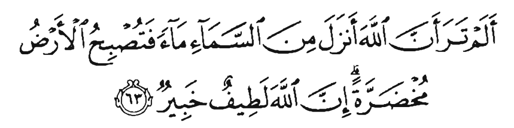
al-Laṭīf (the Most Subtle, the Kind)

The one whose knowledge encompasses all the secret and hidden matters, the one who is aware of all that is hidden [in the deepest depths of the heavens and the earth] and is aware of everything down to the most minute and finest detail. The one who is kind to his believing servants, guiding them to that which would benefit them and aid them via means that they are not aware, this by His kindness and beneficence. It also carries the meaning of al-Khabīr and ar-Ra'ūf.



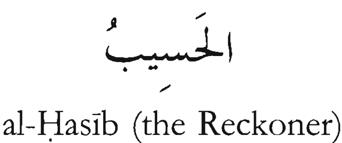
No vision can grasp Him, but His Grasp is over all vision. He is al-Laṭīf, the All-Aware.

[*al-An'ām* (6): 103]



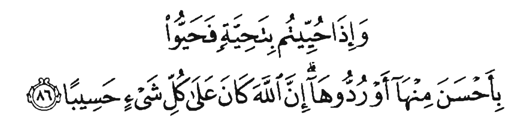
Do you not see that Allāh sends down the water from the sky and then the earth becomes green? Indeed Allāh is Laṭīf, the All-Aware.

[*al-Ḥajj* (22): 63]



al-Ḥasīb (the Reckoner)

The one who is All-Knowing of His servants and sufficient for those who put their trust in Him. The one who recompenses his servants with either good or bad based upon His wisdom and knowledge of the finest details of their actions.



When you are greeted with a greeting, greet in return with what is better than it or at least return it equally. Allāh is Ḥasīb of all things.

[*an-Nisā'* (4): 86]

ٱلَّذِينَ يُبَلِّغُونَ رِسَٰلَٰتِ ٱللَّهِ وَيَخْشَوْنَهُۥ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّهَ ۗ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴿٣٩﴾

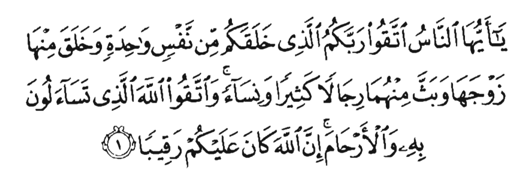
Those who convey the Message of Allāh and fear Him and none save Him, sufficient is Allāh as Ḥasīb.

[*al-Aḥzāb* (33): 39]

الرَّقِيبُ

ar-Raqīb (the All-Watcher)

The one who sees what is hidden in the hearts, the one who charges every soul for what it earned, the one who preserves all that is in creation and regulates them with the best of organisation and the most complete and perfect planning.



O Mankind! Be dutiful to your Lord Who created you from a single person, and from Him He created his wife, and from them both He created many men and women. Fear Allāh through whom you demand your mutual rights, and [do not cut

the relations of] the womb [kinship]. Surely Allāh is Raqīb over you.

[*an-Nisā'* (4): 1]

الحافِظُ

al-Ḥāfiẓ (The Guardian)

الحَفيظُ

al-Ḥafīẓ (the Guardian)

The one who protects and preserves what He created and whose knowledge encompasses all that He brought into existence. The one who protects His friends from falling into sins and the destructive matters. The one who is kind to them during their periods of activity and rest. The one who accounts the actions of the servants and their rewards.

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُۥ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ ﴿٢٠﴾ وَمَا كَانَ لَهُۥ عَلَيْهِم مِّن سُلْطَٰنٍ إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِٱلْءَاخِرَةِ مِمَّنْ هُوَ مِنْهَا فِى شَكٍّ وَرَبُّكَ عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ ﴿٢١﴾

And Iblīs did prove true his thought about them, and they followed him, all except a group of the true believers. For Iblīs had no authority over them - except that We might test him who believes in the Hereafter from him who is in doubt

about it. And your Lord is Ḥafiẓ over everything.
[*Saba'* (34): 20-21]

قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَآ أَمِنتُكُمْ عَلَىٰٓ أَخِيهِ مِن قَبْلُ فَٱللَّهُ خَيْرٌ حَٰفِظًا

He said, 'How will my trusting him to your care be different from entrusting his brother before?' However Allāh is the best Ḥāfiẓ.
[*Yūsuf* (12): 64]

المُحِيطُ

al-Muḥīṭ (The Encompassing)

The one who has knowledge of everything, has power over everything, his mercy encompasses everything and He is dominant over everything.

إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا۟ بِهَا ۖ وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا ۗ إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

If good befalls you it grieves them, but if some evil overtakes you they rejoice at it. But if you remain patient and become of the God-fearing, not the least harm will their cunning do to you. Allāh is Muḥīṭ of what they do.
[*Āli 'Imrān* (3): 120]

وَلَا تَكُونُوا۟ كَٱلَّذِينَ خَرَجُوا۟ مِن دِيَـٰرِهِم بَطَرًا وَرِئَآءَ ٱلنَّاسِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۚ وَٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

And be not like those who come out of their homes boastfully to be seen of men, and hinder from the Path of Allāh. Allāh is Muḥīṭ of all that they do.

[*al-Anfāl* (8): 47]

ٱلْقَهَّارُ

al-Qahhār (The Subduer)

ٱلْقَاهِرُ

al-Qāhir (The Irresistible)

The one who has subdued everything. The one before whom the whole creation has humbled itself, and submitted before His grandeur, power and perfect strength.

وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾

And He is al-Qāhir, above His servants. He sends guardians [writing all of your deeds] over you, until when death approaches one of you, Our

Messengers take his soul and they never neglect their duty.

[*al-An'ām* (6): 61]

فَلَا تَحْسَبَنَّ ٱللَّهَ مُخْلِفَ وَعْدِهِۦ رُسُلَهُۥٓ ۗ إِنَّ ٱللَّهَ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٤٧﴾ يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ ۖ وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿٤٨﴾

So think not that Allāh will fail to keep His promise to His Messengers. Certainly! Allāh is Almighty, Owner of Retribution. On the Day when the earth will be changed to another earth and so will the heavens, and they [all creatures] will appear before Allāh, the One, al-Qahhār.

[*Ibrāhīm* (14): 47-48]

المُقِيتُ

al-Muqīt (The Powerful)

The one who provides everything that is in existence with what would strengthen it, who provides it its nourishment and directs it howsoever He wills in accordance to His wisdom and praise.

مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً يَكُن لَّهُۥ نَصِيبٌ مِّنْهَا ۖ وَمَن يَشْفَعْ شَفَٰعَةً سَيِّئَةً يَكُن لَّهُۥ كِفْلٌ مِّنْهَا ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقِيتًا ﴿٨٥﴾

Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause shall have a share in its burden. Allāh is Muqīt over everything.

[*an-Nisā'* (4): 85]

الوَكِيلُ

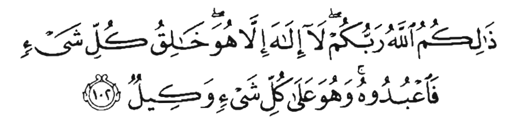
al-Wakīl (The Disposer of Affairs, the One Who is relied upon)

The one who has the responsibility to dispose the affairs of the creation in accordance to His knowledge, perfect power and all-encompassing wisdom. The one who looks after His friends and makes the good easy for them, preserves them from evil and suffices for them in all of their affairs. Therefore the one who takes Him as one to be relied upon, He suffices him,

ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُواْ يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ

Allāh is the Friend of those who believe, He guides them from the darknesses into the light.

[*al-Baqarah* (2): 257]



Such is Allāh your Lord! None has the right to be worshipped but He, the Creator of all things. So worship Him Alone, and He is the Wakīl over

everything.

[*al-An'ām* (6): 102]

وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٣﴾

And put your trust in Allāh, for Allāh is sufficient as Wakīl.

[*al-Ahzab* (33): 3]

ذُو الجَلالِ وَالإِكْرامِ

Dhu-l-Jalāli wa-l-Ikrām (The One possessing Majesty and Honour)

Meaning the one possessing greatness and grandeur, possessing mercy and generosity. The one who shows beneficence in both its general and specific aspects. The one who honours His friends and close ones - those who glorify, exalt and love Him.

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٢٧﴾

Everything in the earth will perish. And the Face of your Lord, Dhu-l-Jalāli wa-l-Ikrām, will abide forever.

[*ar-Raḥmān* (55): 27]

تَبَٰرَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٧٨﴾

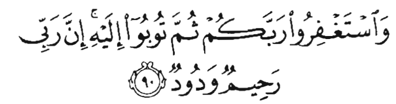
Blessed be the name of your Lord, Dhu-l-Jalāli wa-l-Ikrām.

[*ar-Raḥmān* (55): 78]

الْوُدُودُ

al-Wudūd (The Loving)

The one who loves His Prophets and Messengers and those who follow them, and they in turn love Him - He is more beloved to them than anything else. Their hearts have been filled with love of Him, their tongues are constantly moist with praising Him and their hearts are always drawn to Him in love, sincerity and repentance.



And ask forgiveness from your Lord and turn to Him in repentance. Verily my Lord is the Most Merciful, Wudūd.

[*Hūd* (11): 90]

وَهُوَ ٱلْغَفُورُ ٱلْوَدُودُ ﴿١٤﴾

And He is Ever Forgiving, al-Wudūd.

[*al-Burūj* (85): 14]

الفَتَّاحُ

al-Fattāḥ (The Judge, The Opener)

The one who will judge between His servants through His laws of the Sharī'ah, His laws of decree and His laws of recompense. The one who opens the eyes of the those who are truthful and sincere through His kindness. The one who opens their hearts so that they can know Him, love Him and repent to Him. He opens the doors of mercy and sustenance for His servants and provides them the means of attaining both the good in this life and the Hereafter,

مَّا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا
وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ مِنۢ بَعْدِهِۦ

Whatever mercy Allāh may grant to mankind, none can withhold it; and whatever He withholds, none can grant it thereafter.

[*Fāṭir* (35): 2]

قُلْ
يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ

Say: Our Lord will assemble us all together [on the Day of Resurrection], then He will judge between them. He is al-Fattāḥ, the All-Knowing.

[*Saba'* (34): 26]



He said: My Lord! Verily, my people have belied me. Therefore judge You between me and them, and save me and the those of the believers who are with me.

[*ash-Shu'arā'* (26): 117-118]

الرَّزَّاقُ

ar-Razzāq (The Provider)

The one who provides for all of His servants, there is not a creature on the earth except that Allāh provides for it. His providing for His servants is of two types:

1) The general provision which extends to the righteous and the sinner, the first and the last. This is the provision that is required by the bodies.

2) The specific provision - this being granted to the hearts, nourishing them with knowledge and faith. Also the lawful provision that has been appointed for the benefit of the religion, this being specific to the believers and apportioned in accordance to their differing levels and what His wisdom and mercy dictate.

قُلْ
تَعَالَوْا۟ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا۟ بِهِۦ
شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۖ وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُم مِّنْ
إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا۟ ٱلْفَوَٰحِشَ
مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى
حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

Say: Come I will recite to you what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near shameful sins whether openly or secretly; kill not anyone who Allāh has forbidden except for a just cause. This He has commanded you that you may understand.

[*al-An'ām* (6): 151]

وَمَا
خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ
وَمَآ أُرِيدُ أَن يُطْعِمُونِ ﴿٥٧﴾ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ

I created man and jinn only that they may worship Me. I seek not any provisions from them nor do I ask that they feed Me. Indeed Allāh is ar-Razzāq, Owner of Strength, the Powerful.

[*adh-Dhāriyāt* (51): 56-58]



al-Ḥakam (The Judge)

الْعَدْلُ

al-'Adl (The Just)

The one who judges between His Servants in this life and the Hereafter with His justice and fairness. He will not oppress anyone to the extent of an atoms weight and none will be made to carry the encumbrance of another. No servant will be recompensed in a way that is greater that the magnitude of his sin, he will be given only what he deserves. Not a single persons right will be denied him, He is the Just in His regulation and decree,

إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

Indeed My Lord is upon the Straight Path.

[*Hūd* (11): 56]



Say: I am on clear proof from my Lord, but you deny [the truth]. I do not have what you are impatient for (i.e. the Punishment). The judgement is only for Allāh, He declares the truth, and He is the best of judges.

[*al-An'ām* (6): 57]

جامِعُ النَّاسِ

Jāmi'u-n-Nās (The Gatherer of Mankind)

The one who will gather mankind on the Day about which there is no doubt. He will gather their actions and provisions and will not leave out a single thing, be it large or small, except that He will take it to account. He will gather together the disintegrated remains of those who have died, the early and later by His perfect power and all-encompassing knowledge, [and resurrect them].

رَبَّنَآ إِنَّكَ جَامِعُ
ٱلنَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٩﴾

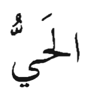
Our Lord! Indeed it is You who are Jāmi'u-n-Nās on the Day about which there is no doubt! Verily Allāh never breaks His promise!

[*Āli 'Imrān* (3): 9]

لَآ أُقْسِمُ بِيَوْمِ ٱلْقِيَـٰمَةِ ﴿١﴾ وَلَآ أُقْسِمُ بِٱلنَّفْسِ ٱللَّوَّامَةِ ﴿٢﴾ أَيَحْسَبُ
ٱلْإِنسَـٰنُ أَلَّن نَّجْمَعَ عِظَامَهُۥ ﴿٣﴾ بَلَىٰ قَـٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّىَ بَنَانَهُۥ ﴿٤﴾

I swear by the Day of Resurrection. And I swear by the self-reproaching soul. Does man think that We shall not assemble his bones? Yes, We are able to put together in perfect order the very tips of his fingers.

[*al-Qiyāmah* (75): 1-4]



al-Ḥayy (The Living)

القَيُّومُ

al-Qayyūm (The Self-Sustaining)

The one who has perfect power, existing in and of Himself and not dependant upon anyone else. The sustainer of the inhabitants of the heavens and the earth, the one who regulates their affairs and provisions. The name al-Ḥayy includes all of the Attributes of His Self and the name al-Qayyūm includes all the Attributes of His Actions.

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ﴿٢﴾

Allāh! There is no deity worthy of worship but Him, al-Ḥayy, al-Qayyūm.

[*Āli 'Imrān* (3): 1]



All faces shall be humbled before [Allāh], al-Ḥayy, al-Qayyūm. And the one who carried the burden of wrong-doing shall be in complete loss!

[*Ṭā Hā* (20): 111]

النُّورُ

an-Nūr (The Light)

The Light of the heavens and the earth, the one who illuminates the hearts of the Gnostics with knowledge of Him, faith in Him and His guidance. He is the one who has lit the heavens and the earth with lights that He has placed therein. His veil is light and were He to uncover it, the sublimity and splendour of His Face would burn everything of the creation that His Sight fell upon.

ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ۖ
ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ زَيْتُونَةٍ
لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ
نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ ۚ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ
لِلنَّاسِ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٣٥﴾

Allāh is the Light of the heavens and the earth. The parable of His Light is as if there were a niche and within it a lamp, the lamp is in a glass, and the glass as if it were a brilliant star, lit from a blessed tree, an olive, neither of the east or of the west, whose oil would almost glow forth [of itself] even though no fire touches it. Light upon light! Allāh guides to His Light whom He Wills. Allāh sets forth parables for mankind, and Allāh Knows everything.

[*an-Nūr* (24): 35]

بَدِيعُ السَّموَاتِ والأَرْضِ

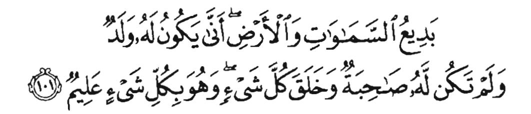
Badīʿ u-s-Samāwāti wa-l-Arḍ
(The Originator of the heavens and the earth)

Meaning their creator and originator, done so in the best of ways, with the most marvellous of creations, all in amazing and perfect order, structure and harmony.

بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
وَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿١١٧﴾

Badīʿ u-s-Samāwāti wa-l-Arḍ, when he decrees a thing to be, He merely says: Be! - and it is.

[*al-Baqarah* (2): 117]



Badīʿ u-s-Samāwāti wa-l-Arḍ, how can He have children when He has no consort? He created all things and He Knows everything.

[*al-Anʿām* (6): 101]



القَابِضُ

al-Qābiḍ (The Taker)

البَاسِطُ

Al-Bāṣiṭ (The Extender)

The one who takes the provisions and souls, the one who gives provisions freely and gives [life to] the hearts - all of this in compliance to His wisdom and mercy.

مَّن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا
كَثِيرَةً ۚ وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

Who will lend to Allāh a goodly loan so that He may multiply it for him many times? And it is Allāh who takes and increases [your provisions] and unto Him you shall return.

[*al-Baqarah* (2): 245]

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ
وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ
مَطْوِيَّاتٌ بِيَمِينِهِ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾

And they made not a just estimate of Allāh such as is due to Him. On the Day of Resurrection His Hand will grasp the whole of the earth and

the heavens will be rolled up in His Right Hand. Glorified be He, High is He above all that they associate as partners with Him!

[*az-Zumar* (39): 67]

المُعْطِي

al-Mu'ṭī (The Giver)

المانِعُ

al-Māni' (The Preventer)

There is none who can prevent what He gives and none who can give what He prevents. Every thing that can bring about good or benefit is sought and desired from Him. He is the one who gives to whomever He wills and prevents from whomever He wills, all of this in accordance to His wisdom and mercy.

الشَّهِيدُ

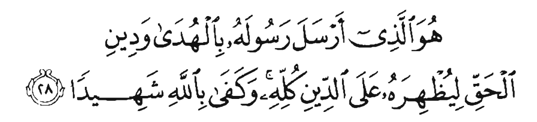
ash-Shahīd (The Witness)

The one who is aware of everything. The one who hears every voice in existence - the loud and quiet. The one who sees everything in existence - the insignificant and significant, the small and large. The one whose knowledge encompasses everything. The one who will testify for or against His servants for what they did.

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَٰدَةً ۖ قُلِ ٱللَّهُ ۖ شَهِيدٌۢ بَيْنِى وَبَيْنَكُمْ ۚ وَأُوحِىَ إِلَىَّ هَٰذَا
ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ ۚ أَئِنَّكُمْ

Say: What thing is the greatest witness? Say: Allāh is Shahīd between you and I; this Qur'ān has been revealed to me that I may warn therewith - you and whomsoever it may reach.

[*al-An'ām* (6): 19]

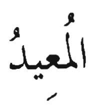


It is He Who sent His Messenger with the guidance and the Religion of Truth that he make it prevail over all religions. And sufficient is Allāh as a Shahīd.

[*al-Fatḥ* (48): 28]

المُبدِئُ

al-Mubdī' (The Starter)



al-Muʿīd (The Recaller, The One Who repeats creation)

Allāh says,

يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ

> **He is the One Who started the creation and He will repeat it**
>
> [*Yūnus* (10): 4]

He began their creation in order to test them as to which of them was best in action then He will recall them to reward those who did good and punish those who did evil for their evil. Similarly He is the one who began by creating each individual thing and then continuously repeats it.

أَمَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَمَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ

> **Is not He [better than your false gods] Who originates creation and shall thereafter repeat it, and Who provides for you from the heaven and the earth?**
>
> [*an-Naml* (27): 64]

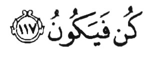
إِنَّهُۥ هُوَ يُبۡدِئُ وَيُعِيدُ

Allāh originates the creation and then repeats it.
[*al-Burūj* (85): 13]

الفَعَّالُ لِّما يُرِيدُ

al-Fa'ālu-l-Limā Yurīd (The One Who does what He Wills)

This is from the perfection of His power and the implementation of His will and decree that anything that He wishes to do, He does and there is none to prevent Him or protest. He has no assistant or supporter in anything that He does, rather when He Wills a thing to be He merely says,



Be! - and it is.

Despite the fact that He does what He wills, His will acts in accordance to His wisdom and praise. He is described with perfect ability and power, and with the implementation of His will and He is described with complete and all-encompassing wisdom.

فَأَمَّا ٱلَّذِينَ شَقُواْ فَفِي
ٱلنَّارِ لَهُمۡ فِيهَا زَفِيرٞ وَشَهِيقٌ ﴿١٠٦﴾ خَٰلِدِينَ فِيهَا مَا دَامَتِ
ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ إِلَّا مَا شَآءَ رَبُّكَۚ إِنَّ رَبَّكَ فَعَّالٞ لِّمَا يُرِيدُ

As for those who are wretched, they will be in the Fire, therein is violent exhaling and inhaling for them. They will dwell therein for all the time that the heavens and the earth endured except as your Lord Will. Indeed your Lord is Faʿālu-l-Limā Yurīd.

[*Hūd* (11): 106-107]



al-Ghanī (The Self-Sufficient, The Rich)



al-Mughnī (The Sufficient, Enricher)

He is Self-Sufficient completely and unrestrictedly, deference is given to His perfection and the perfection of His Attributes. He has absolutely no deficiency of any kind, it is not possible that He be anything but self-sufficient, for self-sufficiency is from the necessary consequences of His Person. Similarly it is not possible for Him to be anything but the Creator, the All-Powerful, the Provider and the Bestower of good. He is not in need of anything or anyone, He is the Self-Sufficient in whose Hand lie the treasures of the heavens and the earth, and the treasures of this life and the Hereafter. He suffices for the whole of His creation, and is sufficient for the believers of His creation in that He confers upon their hearts nurturing knowledge and the realities of faith.

﴿ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ أَذًى وَٱللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾

Kind words and forgiving faults are better than giving in charity. Allāh is the Ghanī, the Forbearing.

[*al-Baqarah* (2): 263]

وَرَبُّكَ ٱلْغَنِيُّ ذُو ٱلرَّحْمَةِ إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنۢ بَعْدِكُم مَّا يَشَآءُ كَمَآ

And your Lord is al-Ghanī, full of Mercy. If He Will He could destroy you and in your place make who He Will to be successors, just as He raised you from the seed of another people.

[*al-An'ām* (6): 133]



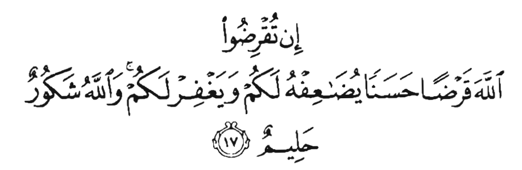
al-Ḥalīm (The Forbearing)

The one who bestows favours, both outward and inward, lavishly to His creation despite their many acts of disobedience and transgression. He is gentle upon those who disobey him and in censuring them so that perchance they may repent and gives them respite so that they may become penitent.

وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَعۡلَمُ مَا فِيٓ أَنفُسِكُمۡ فَٱحۡذَرُوهُۚ وَٱعۡلَمُوٓاْ
أَنَّ ٱللَّهَ غَفُورٌ حَلِيمٞ ﴿٢٣٥﴾

And know that Allāh Knows what is in your minds, so fear Him. And know that Allāh is Ever Forgiving, Ḥalīm.

[*al-Baqarah* (2): 235]



If you lend to Allāh a goodly loan He will multiply it for you and will forgive you. Allāh is the Appreciative, Ḥalīm.

[*at-Taghābun* (64): 17]

الشَّاكِرُ

ash-Shākir (The Recogniser and Rewarder of good)

الشَّكُورُ

ash-Shakūr (The Appreciative)

The one who recognises and rewards the small quantity of actions and the one who forgives the large quantity of sins. He is the one who multiplies the rewards of His sincere servants manifold without any measure. He is the one who recognises and rewards those who give thanks to Him and remembers the one who remembers Him. Whosoever seeks to get close to Him by doing any righteous action, Allāh draws closer to Him by a greater degree.

إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ
فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ
بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

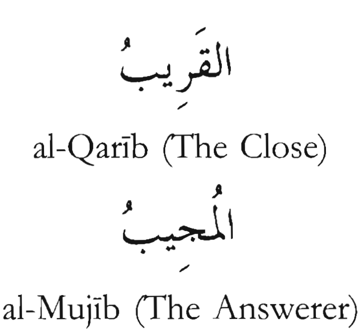
Indeed as-Ṣafā and al-Marwa are two of the symbols of Allāh. So it is not a sin on him who performs Ḥajj or 'Umrah to perform the walking between them. And whoever does good voluntarily, then Allāh is Shākir, the All-Knowing.

[*al-Baqarah* (2): 158]

إِنَّ ٱلَّذِينَ يَتْلُونَ كِتَٰبَ ٱللَّهِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَٰرَةً لَّن تَبُورَ ﴿٢٩﴾ لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِۦٓ ۚ إِنَّهُۥ غَفُورٌ شَكُورٌ ﴿٣٠﴾

Indeed those who recite the Book of Allāh, and establish the prayers and spend out of that which we have provided them, secretly and openly, hope for a sure trade-gain that will never perish. That He may pay them in full and give them even more out of His Grace. He is the Ever Forgiving, Shakūr.

[*Fāṭir* (35): 29-30]



al-Qarīb (The Close)

al-Mujīb (The Answerer)

He, Exalted is He, is close to everybody, this closeness being of two types:

1) The general closeness which means His being close to everyone with respect to His knowledge, awareness, seeing, witnessing and encompassing.

2) The specific closeness which is specific to His worshippers, those who ask of Him and those who love Him. The reality of this type of closeness cannot be comprehended, all we can see is its resultant effects - His kindness to His servants, His aiding them and His making them to be firm upon the Straight Path.

From the consequences of this closeness is His answering those who supplicate to Him and His granting them the ability to be penitent. He is the One who answers, in a general sense, those who supplicate to Him whoever them may be, wherever they may be and whatever condition they may be in as He has promised. He is the One who answers, in a specific sense, those who love Him, those who imitate and follow His Sharī'ah. He is also the One who answers the one in dire need and those who have given up all hope of being answered by the creation and therefore their connection to Him has been strengthened in terms of love, hope and fear.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

And when My slaves ask you concerning Me, I am indeed near to them. I respond to the invocations of the supplicant when He calls upon Me. So let them obey Me and believe in Me so that they may be led aright.

[*al-Baqarah* (2): 186]

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَـٰلِحًا ۚ قَالَ
يَـٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَـٰهٍ غَيْرُهُۥ ۖ هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ
وَٱسْتَعْمَرَكُمْ فِيهَا فَٱسْتَغْفِرُوهُ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ

And to the Thamūd We sent their brother Ṣāliḥ saying, 'O my people! Worship All,h besides whom there is no other deity. He brought you forth from the earth and settled you therein, then ask forgiveness of Him, and turn to Him in repentance. Certainly my Lord is Qarīb, Mujīb.'

[*Hūd* (11): 61]

الكافي

Al-Kāfī (The Sufficient)

The one who suffices His servants in everything that they are in need of. The one who suffices, in a specific sense, those who believe in Him, put their trust in Him and seek their worldly and religious needs from Him.

وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾

Allāh drove back those who disbelieved in their rage and they gained no advantage. Allāh sufficed for the believers in the fighting. Allāh is the Strong, the Almighty.

[*al-Aḥzāb* (33): 25]

أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُۥ ۖ وَيُخَوِّفُونَكَ بِٱلَّذِينَ مِن دُونِهِۦ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٦﴾

Is not Allāh sufficient for His servant? Yet they try to frighten you with those who they worship besides Him! And whomsoever Allāh sends astray, for him there will be no guide.

[*az-Zumar* (39): 36]



الأَوَّلُ
al-Awwal (The First)
الآخِرُ
al-Ākhir (The Last)
الظَّاهِرُ
al-Ẓāhir (The Manifest)
البَاطِنُ
al-Bāṭin (The Inward)

The Prophet (ﷺ) explained these in a succinct and clear way while addressing his Lord, 'You are the First, there was none before You. You are the Last, there will be none after You. Your are the Manifest, there is nothing above You. You are the Inward, there is nothing close to you.'

هُوَ ٱلْأَوَّلُ وَٱلْآخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

He is the First, the Last, the Manifest and the Inward. He is the All-Knower of everything.

[*al-Ḥadīd* (57): 3]

الواسِعُ

al-Wāsi' (The Vast)

He is the one who is vast with respect to His Attributes and qualities and those things linked to them - this from the point of view that none can enumerate His praise as He deserves, rather He is as He has praised Himself. Vast in grandeur, authority and dominion, vast in bestowing grace and good, great in majesty and nobility.

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ
أَنۢبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٍ مِّائَةُ حَبَّةٍ وَٱللَّهُ يُضَٰعِفُ
لِمَن يَشَآءُ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦١﴾

The likeness of those who spend their wealth in the Way of Allāh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He pleases. Allāh is Wāsi', the All-Knowing.

[*al-Baqarah* (2): 261]

يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُواْ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِي ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ
وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ يُجَٰهِدُونَ فِي
سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ
وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٥٤﴾

O you who believe! Whoever from amongst you turns back from his religion, Allāh will bring about a people whom He will Love, and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allāh and never afraid of the blame of the blamers. That is the Grace of Allāh which He bestows on whom He Wills. Allāh is Wāsi', the All-Knowing.

[*al-Mā'idah* (5): 54]



الهادي
al-Hādī (The Director)
الرَّشِيدُ
ar-Rashīd (The Guide)

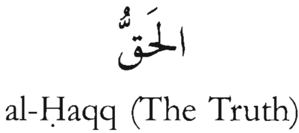
He is the one who guides and directs His servants towards all that would be of benefit to them and away from all that would bring them harm. He is the one who teaches them what they did not previously know and guides them with a guidance that keeps them firm upon the Straight Path. He is the one who inspires their hearts with taqwā and makes them penitent and compliant to His commands.

Ar-Rashīd also carries the meaning of Al-Ḥakīm (the Wise). He is ar-Rashīd in His Actions and Sayings. All of His legislation is good, correctly guiding and wise, His creation contains some wisdom.



Thus have We made for every Prophet an enemy amongst the disbelievers. But sufficient is your Lord as Hādī and Helper.

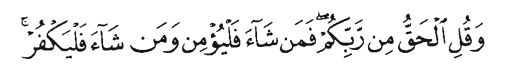
[*al-Furqān* (25): 31]



al-Ḥaqq (The Truth)

He is the Truth in His Person and Attributes, He is the most necessary of existences, He is what the whole of existence needs to exist. He has perfect Attributes. He is the one who was, and is, described with magnificence, beauty and perfection. He is the one who was and is known to be beneficent.

His saying is the truth, His Actions are the truth, the meeting with Him is the truth, His Messengers are the truth, His Books are the truth, His religion is the truth, worshipping Him alone is the truth, everything that has to do with Him is the truth. This is because Allāh is the Truth and what they supplicate to besides Him is false and invalid and because Allāh is the Most High, the Great.



And say: the Truth is from your Lord, so let who-

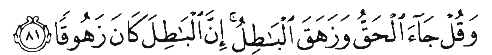
soever who wills believe, and whosoever who wills disbelieve.

[*al-Kahf* (18): 29]

فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ

And what is there after truth apart from false-hood?

[*Yūnus* (10): 32]



Say: the truth has come and falsehood has de-parted, indeed falsehood by its nature is bound to depart.

[*al-Isrā'* (17): 81]

All praise is due to Allāh by whose grace all good actions are completed, and peace and blessings be upon Muḥammad, upon his Companions and all those who follow them until the Day of Judgement.

Additional Names not mentioned above [1]

العالِمُ

al-'Ālim (the All-Knowing)

عَـٰلِمُ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿٧٣﴾

The 'Ālim of the unseen and visible...

[*al-An'ām* (6): 73]

الحَفِيُّ

al-Ḥafī (The Honourer)

قَالَ سَلَـٰمٌ عَلَيْكَ ۖ سَأَسْتَغْفِرُ لَكَ رَبِّىٓ ۖ إِنَّهُۥ كَانَ بِى حَفِيًّا ﴿٤٧﴾

[1] Taken from ibn 'Uthaymīn, *Qawā'idu-l-Muthlā fī Ṣiffāti-Allāh wa Asmā'ihi-l-Ḥusnā.*

He said, 'peace be upon you. I will ask my Lord to forgive you.' He has always been Ḥafī to me.
[*Maryam* (19): 47]

الأَكْرَمُ

al-Akram (the Most Generous)

ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ﴿٣﴾

Recite: and your Lord is al-Akram
[*al-'Alaq* (96): 3]

الإِلٰهُ

al-Ilāh (the True God)

أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ
ٱلْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ بَعْدِى قَالُوا۟ نَعْبُدُ
إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ إِلَٰهًا
وَٰحِدًا وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٣﴾

Or were you present when death came to Jacob and he said to his sons, 'what will you worship when I have gone?' They said. 'we will worship your Ilāh, the Ilāh of your forefathers - Ibrāhīm, Ismā'īl, Isḥāq, one Ilāh and we are Muslims having submitted to Him.'

[*al-Baqarah* (2): 133]

الخَلَّاقُ

al-Khallāq (the Creator)



Your Lord, He is al-Khallāq, the All-Knowing.

[*al-Ḥijr* (15): 86]

المَلِيكُ

al-Malīk (the Sovereign)

إِنَّ ٱلْمُتَّقِينَ
فِي جَنَّٰتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍ ﴿٥٥﴾

The pious and God-fearing will be amid Gardens and rivers, on seats of honour in the presence of an All-Powerful Malīk.

[*al-Qamar* (54): 54-55]

المُبِينُ

al-Mubīn (the Clear and Manifest)

يَوْمَئِذٍ يُوَفِّيهِمُ ٱللَّهُ دِينَهُمُ ٱلْحَقَّ وَيَعْلَمُونَ أَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ ٱلْمُبِينُ ﴿٢٥﴾

On that Day, Allāh will pay them in full what is due to them, and they will know that Allāh is the Truth, al-Mubīn.

[*an-Nūr* (24): 25]

المَولى

al-Mawlā (the Master and Supporter)

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾

...our Lord, do not place on us a load we have not the strength to bear! Pardon us, forgive us and have mercy on us. Your are our Mawlā, so help us against the disbelievers.

[*al-Baqarah* (2): 286]

المُقْتَدِرُ

al-Muqtadir (The All-Able, the One who has absolute power)

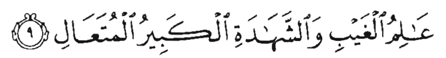
وَٱضْرِبْ لَهُم مَّثَلَ ٱلْحَيَوٰةِ
ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ
فَأَصْبَحَ هَشِيمًا تَذْرُوهُ ٱلرِّيَٰحُ ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقْتَدِرًا ﴿٤٥﴾

Strike a metaphor for them of the life of the world, it is like water which We send down from the sky and the plants of the earth combine with it but then become dry chaff scattered by the winds. Allāh is Muqtadir over everything.

[*al-Kahf* (18): 45]

المُتَعالُ

al-Muta'āl (the High-Exalted)



The Knower of the unseen and the visible, the Great, al-Muta'āl.

[*ar-Ra'd* (13): 9]

القَادِرُ

al-Qādir (the Powerful)

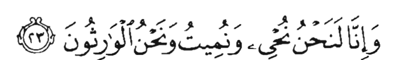
قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا
مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ

Say: 'He is al-Qādir, able to send you punishment from above your heads or from beneath your feet...'

[*al-An'ām* (6): 65]

الوَارِثُ

al-Wārith (the Inheritor)



It is We who give life and cause to die and We are the Wārith.

[al-*Hijr* (15): 23]

الوَلِيُّ

al-Walī (The Protector and Supporter)

أَمِ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۖ فَٱللَّهُ هُوَ ٱلْوَلِىُّ وَهُوَ يُحْىِ ٱلْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٩﴾

Have they taken others besides Him as protectors? But Allāh is the Walī, He gives life to the dead and has power over all things.

[*ash-Shūrā* (42): 9]

النَّصِيرُ

an-Naṣīr (the Helper)

أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾

Do you not know that Allāh is He to whom the kingdom of the heavens and the earth belongs and that, besides Allāh, you have no protector and no Naṣīr?

[*al-Baqarah* (2): 107]

Appendix
Alphabetical Listing of the Names

1. Allāh	
2. Al-ʿAdhīm	(the Exalted)
3. Al-ʿAdl	(the Just)
4. Al-ʿAfuww	(the Forgiving)
5. Al-Aḥad	(the One)
6. Al-Akram	(the Most Generous)
7. Al-Ākhir	(the Last)
8. Al-ʿĀlim	(the All-Knowing)
9. Al-ʿAlīm	(the All-Knowing)
10. Alladhī lahu-l-Mulk	(the One to Whom belongs the dominion)

11. Al-'Alī	(the High)
12. Al-A'lā	(the Most High)
13. Al-Awwal	(the First)
14. Al-'Azīz	(the Almighty)
15. Badī'u-s-Samāwāti wa-l-Arḍ	(the Originator of the heavens and the earth)
16. Al-Bāri'	(the Originator)
17. Al-Barr	(the Generous)
18. Al-Baṣīr	(the All-Seeing)
19. Al-Bāṣiṭ	(the Extender)
20. Al-Bāṭin	(the Inward)
21. Adh-Dhāhir	(the Manifest)
22. Dhu-l-Jalāli wa-l-Ikrām	(the One possessing Majesty and Ikrām our)
23. Al-Fa'ālu-l-Limā Yurīd	(the One Who does what He Wills)
24. Al-Fattāḥ	(the Judge, The Opener)
25. Al-Ghaffār	(the All-Forgiving)

26. Al-Ghafūr (the Ever-Forgiving)

27. Al-Ghanī (the Self-Sufficient, The Rich)

28. Al-Hādī (the Director)

29. Al-Ḥafīẓ (the Guardian)

30. Al-Ḥāfiẓ (the Guardian)

31. Al-Ḥafī (the Honourer)

32. Al-Ḥakam (the Judge)

33. Al-Ḥakīm (the All-Wise)

34. Al-Ḥalīm (the Forbearing)

35. Al-Ḥamīd (the One Who is praised)

36. Al-Ḥaqq (the Truth)

37. Al-Ḥasīb (the Reckoner)

38. Al-Ḥayy (the Living)

39. Al-Ilāh (the True God)

40. Al-Jabbār (the Compeller)

41. Al-Jalīl (the Noble)

42. Jāmi'u-n-Nās (the Gatherer of Mankind)

43. Al-Jawwād (the Bestower of Good)

44. Al-Kabīr (the Great)

45. Al-Karīm (the Kind)

46. Al-Kāfī (the Sufficient)

47. Al-Khabīr (the All-Aware)

48. Al-Khāliq (the Creator)

49. Al-Khallāq (the Creator)

50. Al-Laṭīf (the Most Subtle, the Kind)

51. Al-Majīd (the Glorious)

52. Al-Malik (the King)

53. Al-Malīk (the Sovereign)

54. Al-Mālik (the Master and Owner)

55. Al-Māni' (the Preventer)

56. Al-Matīn (the Powerful)

57. Al-Mawlā (the Master and Supporter)

58. Al-Mubdī'	(the Starter)
59. Al-Mubīn	(the Clear and Manifest)
60. Al-Mughnī	(the Sufficient, Enricher)
61. Al-Muhaymin	(the Ever-Watching)
62. Al-Muḥīṭ	(the Encompassing)
63. Al-Mu'īd	(the Recaller, The One Who repeats creation)
64. Al-Mujīb	(the Answerer)
65. Al-Mu'min	(the Giver of Security)
66. Al-Muqīt	(the Powerful)
67. Al-Muqtadir	(the All-Able, the One who has absolute power)
68. Al-Muṣawwir	(the Bestower of forms)
69. Al-Muta'āl	(the High-Exalted)
70. Al-Mu'ṭī	(the Giver)
71. Al-Mutakabbir	(the Supreme)
72. An-Naṣīr	(the Helper)

73. An-Nūr	(the Light)
74. Al-Qābiḍ	(the Taker)
75. Al-Qadīr	(the All-Powerful, the Able)
76. Al-Qādir	(the Powerful)
77. Al-Qāhir	(the Irresistible)
78. Al-Qahhār	(the Subduer)
79. Al-Qarīb	(the Close)
80. Al-Qawī	(the Strong)
81. Al-Qayyūm	(the Self-Sustaining)
82. Al-Quddūs	(the Holy)
83. Ar-Rabb	(the Lord)
84. Ar-Ra'ūf	(the Kind)
85. Ar-Raḥīm	(the Most Merciful)
86. Ar-Raḥmān	(the All-Merciful)
87. Ar-Raqīb	(the All-Watcher)
88. Ar-Rashīd	(the Guide)

89. Ar-Razzāq	(the Provider)
90. As-Salām	(the Perfect Peace)
91. As-Ṣamad	(the Self-Sufficient)
92. As-Samīʿ	(the All-Hearing)
93. Ash-Shahīd	(the Witness)
94. Ash-Shākir	(the Recogniser and Rewarder of good)
95. Ash-Shakūr	(the Appreciative)
96. At-Tawwāb	(the Oft-Returning)
97. Al-Walī	(the Protector and Supporter)
98. Al-Wahhāb	(he Bestower)
99. Al-Wāḥid	(the One)
100. Al-Wārith	(the Inheritor)
101. Al-Wakīl	(the Disposer of Affairs, the One Who is relied upon)
102. Al-Wudūd	(the Loving)
103. Al-Wāsiʿ	(the Vast)